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FORMS OF COOPERATION BETWEEN RELIGIONS; A TAFSIR PERSPECTIVE

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Abstract

Indonesians have different backgrounds; they can live in harmony and side by side without any friction and conflict due to cooperation between religions in an excellent multicultural frame. The research approach is library research. The primary data source used is the Qur'an with the thematic method, while secondary data is in books, journals, and documentation. The study findings show; (1) the cooperation verses in the Qur'an, fifteen verses have the Madaniyah status, and seven verses have the Makiyah status. These verses are grouped into three things: cooperation based on Islamic brotherhood, cooperation based on ukhuwah wathaniyah or nationality, and cooperation based on ukhuwah basyariah human-based. Somebody can carry out a partnership based on ukhuwah basyariah in a multicultural context can be carried out in the political, economic, cultural, and social fields. (2) The hadiths related to the cooperation verses are found in Sahih Muslim numbers 2704 and 2705, Sahih Bukhari numbers 2124 and 2811, Sunan Nasai numbers 3867 and 3871. Based on the transmission line, the hadith is agreed to be a valid hadith even though there are differences in the text, but the meaning has the same substance.

Keyword: *Qur'an, cooperation verses, multiculturalism*

A. Introduction

Indonesia consist of various cultures, ethnicities, customs, religions, and multiple languages. As an archipelago, Indonesia consists of 34 provinces and has approximately 17,000 islands. Indonesia also consists of 250 ethnic groups, 500 regional languages with cultures and tribes throughout the islands scattered

throughout the archipelago.¹As a multicultural country, Indonesia has its distinctive multiculturalism style based on cultural joints characterized by Pancasila. The presence of multiculturalism in Indonesia is a wealth for the Indonesian nation and not a dividing barrier. Multiculturalism recognizes that the diversity that exists in Indonesia must be preserved, cared for, and preserved.²

The teachings on plurality, multiculturalism, and plurality served by Heru Suparman in his research findings provide a view of the Qur'an about pluralism. Nothing contradicts Islamic education, especially from the Qur'an as the basis of Islamic law. The Qur'an emphasizes that the existing diversity can be used as a lesson for believers to know and be new.³ Meanwhile, hadith's presence is the Prophet's word and the second source of law after the Qur'an.⁴ In understanding religious affairs, Amir Mu'allim gave two perceptions, first religion is used as a doctrine, and secondly, religion is a product of human understanding of religious doctrine. In this connection, religion as a doctrine has principles, for example, justice, equality, plurality, freedom, democracy, and humanity. These principles are stable and unchanging. However, these principles must be implemented wisely in human life. Therefore, radicalism (terrorism, jihad, etc.) related to and in the name of religion must be applied to optimize because it is part of religion as an ideology.⁵

On the one hand, the diversity and cultural differences of the tribes, customs, religions, and languages are gifts and wealth for the Indonesian people with very high values. But on the other hand, if diversity and multiculturalism are not adequately empowered, it is possible to impact horizontal friction or conflict that can break the variety of life as a nation and state. The conflict friction can come from ethnic groups and friction between religious communities. For this reason, strengthening multicultural moderation between communities, intra-community, and society with the government continues to be maintained by various activities and programs.

Indonesia has a history of horizontal conflicts originating from friction between individuals and between tribes in Ambon, Poso, and various other places. Several cases and conflicts with racial nuances, both from religion and ethnicity, need to find the right solution by strengthening religious moderation. Umi Sumbullah, in his research, revealed how the views of religious leaders about religious pluralism and harmony. Taking a research background in Malang, his

¹ Raihani, 'A Model of Islamic Teacher Education for Social Justice in Indonesia a Critical Pedagogy Perspective', *Journal of Indonesian Islam*, 14.1 (2020), 163–86 <<https://doi.org/10.15642/JIIS.2020.14.1.163-186>>.

² H.A.R. Tilaar, 'Multikulturalisme, Bahasa Indonesia, Dan Nasionalisme Dalam Sistem Pendidikan Nasional', *Jurnal Dialektika Vol. 1 No. 2 Desember 2014*, 1.2 (2014).

³ Heru Suparman, 'Multikultural Dalam Perspektif Alquran', *AL QUDS : Jurnal Studi Alquran Dan Hadis*, 1.2 (2017), 2580–3190 <<https://doi.org/10.29240/alquds.v1i2.250>>.

⁴ Istianah, 'Kritik Terhadap Penisbatan Riwayat Hadis: Studi Atas Hadis-Hadis Palsu', *Riwayah : Jurnal Studi Hadis*, 4.1 (2018), 77–100 <<https://doi.org/http://dx.doi.org/10.21043/riwayah.v4i1.3319>>.

⁵ Amir Mu'allim, 'Relasi Agama Dan Kekerasan', *Unisia*, 29.61 (2006), 257–65 <<https://doi.org/10.20885/unisia.vol29.iss61.art2>>.

research focuses on giving the meaning of religious harmony and pluralism. The study results reveal those efforts to support religious harmony are a positive attitude, awareness, and willingness to understand each other and share roles. However, religious elites in the city of Malang admit that the things that can cause harmony between religious communities are the ego of the truth claims of fanaticism and exclusivism.⁶

Tafsir's study has its place for Islamic thinkers. This study's basis is then used as reinforcement originating from the Al Quran because not everyone can understand and translate the Qur'an directly, so that an interpreter is needed. However, not many people know and want to study the interpretation of their daily lives. Most of the people are just imitators, following teachers and scholars. Therefore, one proof of the truth of the Qur'an is to guide and teach humans how to behave properly as a form of *ukhuwah Islamiyah* (co-religionists), *ukhuwah wataniyah* (fellow nations), and *ukhuwah basyariah* (fellow human beings).

Besides, humans play a role as a person as well as a social being. Therefore, in meeting their needs, humans need other humans in society, both those related to immediate needs, property ownership, and issues related to the public also need other humans. Thus, cooperation and mutual assistance to humans as social beings in meeting their needs in society are essential for humans in solving all their problems, especially being active in social life to help humans get out of their problems.

Several research studies that previous researchers have carried out. Research findings Noor Sulistyobudi et al. researched Yogyakarta Special Region High School with diverse and multicultural backgrounds. High school students attend school from various regions in Indonesia, including Javanese, Sundanese, Madurese, Dayak, Papuan, and various religious backgrounds, such as Buddhism, Christianity, Hinduism, Catholicism, and Islam. Multicultural education is carried out by social subjects and carried out through extracurricular activities and school organizations in everyday life.⁷

Rina Hermawati et al., located in Bandung city as the place for her research, revealed that the diversity of identities could trigger problems (conflicts) as a characteristic of social heterogeneity. One source of conflict that is prone to emerge is a conflict that originates from religious differences. Rina Hermawati et al. Used three indicators to measure the tolerance index value: attitudes, perceptions, and cooperation between adherents and various religions. The

⁶ Umi Sumbulah and Wilda Al Aluf, *Fluktuasi Relasi Islam-Kristen Di Indonesia Pendekatan Sosio-Historis* (Malang: UIN Maliki Press, 2015).

⁷ Noor Sulistyobudi, Bambang Suta, and Salamun, *Implementasi Pendidikan Multikultural Di SMA Daerah Istimewa Yogyakarta* (Yogyakarta: Balai Pelestarian Nilai Budaya (BPNB) Yogyakarta, 2014).

research study shows that the value of tolerance among religious followers is 3.82, categorized as high.⁸

Various conflicts that have occurred that originated from clashes between different faiths have surfaced in recent decades. These problems require dialogue space and open cooperation between religious communities to contribute to maximum harmony, benefit inter-religious adherents, and advance the nation. Therefore, individuals and communities of all religions must be actively involved in cooperation and dialogue in various fields of study. Although dialogue and cooperation must have vertical support and responsibility to God, they must also lead to the broadest possible good and benefit of humanity, beyond the boundaries of understanding, belief, religion, ethnicity, race, nation, and culture. Therefore, every religious person needs to have some global responsibility.⁹

Several studies of previous researchers have led the author to a position that can be used as an exciting research study in providing a dialogical view or discourse on the collaboration that religious followers should carry out, which originates from the study of the Qur'an tafsir. First, the Qur'an is recognized as the primary source of law in Islam, then the source of law is followed by the second reference is Al-Hadith. As a primary source, many studies were carried out to prove the truth and virtue of the Qur'an. The number of studies and research that demonstrates the Qur'an's fact has become a treasure trove of research into interpretation treasures. On the one hand, these studies add to the treasures of Islamic thought, and they can also be used as reinforcement. With their methodological and critical epistemology, Western orientalist understood the Qur'an in context. However, they only stop at contextual studies to not understand the meaning of the textual substance. Likewise, Eastern scientists, especially Muslim scientists, rely more on textual studies and justify the truth of their understanding so that they consider other groups that are moderate, modernist, and leftist to be considered wrong and even kafir.¹⁰

In the end, this research focused on studying the verses of cooperation between religions. There are three questions raised: (1) how to interpret cooperative verses in the Qur'an from the classical and contemporary interpretation and (2) how the hadiths are related to the interpretation of cooperative verses in the Qur'an. This research aims to provide a complete picture of the verses of cooperation according to the commentator's views to get the substance and essence of Islamic teachings and the study of hadiths related to the verses of cooperation. Departing on this basis then leads the author to study and examine the interpretation of the verses of cooperation contained in the Qur'an.

⁸ Rina Hermawati, Caroline Paskarina, and Nunung Runiawati, 'Toleransi Antar Umat Beragama Di Kota Bandung', *Umbara: Indonesian Journal of Anthropology*, 1.2 (2017) <<https://doi.org/10.24198/umbara.v1i2.10341>>.

⁹ Siti Aesah, 'Kerjasama Umat Beragama Dalam Menciptakan Harmonisasi', in *PROSIDING SEMINAR NASIONAL KEAGAMAAN*, 2020, 1.

¹⁰ Aswadi Syuhadak, 'Kajian Syifa' Dalam Tafsir Mafatih Al-Ghaib Al-Razi', *SOSIO-RELIGIA*, 8 (2008).

B. Literature Review

The term multicultural often includes various forms of cultural pluralism, each of which is a challenge. For example, minorities are incorporated into political communities using conquest and colonization of previously autonomous societies to voluntary immigration of individuals and families.¹¹ James A Banks views multicultural education as consisting of at least three things: ideas, educational reform movements, and processes aimed at changing the structure of educational institutions, so that male and female students, high achieving students, and students belonging to racial, ethnic, linguistic, and social groups culturally diverse have equal opportunities to achieve academic achievement in school.¹²

A pluralistic society characterizes Indonesia's multicultural society. The pattern of Indonesian society that is 'Bhinneka Tunggal Ika' is no longer the diversity of ethnic groups and cultures but the diversity of cultures in Indonesian society.¹³ Multiculturalism in Indonesia grows and develops from nationalism. Indonesian multiculturalism recognizes the cultural diversity of the ethnic groups in Indonesia and is even the basis of Indonesia's diverse life together. The diversity of the cultures of the Indonesian tribes is not a separator but is an element of national unity.¹⁴ Multiculturalism does not conflict with Islamic teachings, especially the Koran as a source of Islamic law. The diversity that exists has become an intellectual property to study. Through multiculturalism, it is hoped that every individual or group can accept and appreciate differences and work together.¹⁵

Multiculturalism in Islam is contained in the Al-Quran surah Al-Hujurat verses 11-13 in the form; keep away from making fun of and insulting others, keep away from the nature of prejudice and gossip, and get to know each other with people who come from tribes, customs, languages, cultures, customs, groups, classes, social status and even religion that are different by always prioritizing mutual respect, and working together with one another.¹⁶

According to Thoyib, multicultural Islamic education seeks to accept cultural expressions such as recognizing plurality, heterogeneity, and human diversity. This diversity can be in ideology, religion, paradigm, mindset, needs, desires, economic level, social strata, ethnicity, race, culture, traditional values,

¹¹ Vlado Petrovski, Snezana Mirasciev, and Emilija Petrova-Gjorgjev, 'Multiculturalism, Globalization and the Implications on Education', *Procedia - Social and Behavioral Sciences*, 15 (2011), 1366–71 <<https://doi.org/10.1016/j.sbspro.2011.03.294>>.

¹² James A Banks and Cherry A. McGee Banks, *Multicultural Education; Issues and Perspectives*, 8th edn (John Wiley & Sons, 2013), p. 3.

¹³ Parsudi Suparlan, 'Menuju Masyarakat Indonesia Yang Multikultural', *Antropologi Indonesia*, 2014.

¹⁴ Tilaar.

¹⁵ Suparman.

¹⁶ Muhammad Tang S, Muslimah, and Akhmad Riadi, 'The Concept of Multicultural Education in Al-Qur'an Surah Al-Hujarat Verse 11-13', *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 8.2 (2020), 119–33 <<https://doi.org/10.21093/sy.v8i2.2558>>.

etc.¹⁷ Meanwhile, Khairiah gives a view as an attitude of accepting the plurality of human cultural expressions in understanding the main message of religion, regardless of the details of its teachings. Multicultural Islamic education teaches religious teachings about cooperation, tolerance, the importance of deliberation to reach consensus, and justice.¹⁸

According to Nurcholish Madjid, the discourse of cooperation and dialogue between religious believers in various parts of the world, when drawn in the Indonesian context, has many disputes in the name of belief. The impact of the conflicts between various religions requires cooperation and open dialogue between religious believers to contribute as much as a possible benefit to society, nation, state, and all religious adherents. Therefore, all religious supporters must cooperate and dialogue in various fields, including social studies, political economy economics, human resources quality, etc.¹⁹

A person's relationship in society is regulated in Islam, which instructs adherents always to help and cooperate with other humans²⁰. When humans can work together and have good relationships in community life, the spirit of unity and integrity will be manifested so that conflicts, disputes, divisions, or ripples in society will be minimized so that Islam provides essential insights for the future. Therefore, humans to be able to take part in social life as the word of God, "*Cooperate in goodness and righteousness, and do not cooperate in sin and transgression.*" (Al-Maidah 5: 2).

Cooperation at the social level of humanity involves all people of different religions and invites all human beings regardless of their religious background. Because cooperation can produce universal goodness and benefits for humanity, the forms of dialogue and cooperation between religious believers should be adapted to the local needs of the adherents of the religion themselves. Therefore, dialogue and cooperation between religious believers can occur in various activities. It is more appropriate to use the dimensional paradigm, either in demographic, geographic, sociological, economic, and political dimensions.²¹

C. Method

The approach used is qualitative with research library research.²² This type of literature research follows the interpretation research method because the

¹⁷ Muhammad Thoyib, *Model Pengembangan Pendidikan Islam Multikultural Di Indonesia*, ed. by Kharisul Wathoni (Ponorogo: STAIN Ponorogo Press, 2016).

¹⁸ Khairiah, *Multikultural Dalam Pendidikan Islam* (Bengkulu: Penerbit Zigie Utama, 2020).

¹⁹ Zaprukhhan, 'Dialog Dan Kerjasama Antar Umat Beragama Dalam Perspektif Nurcholish Madjid', *MAWA'IZH: JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSLAAN*, 9.2 (2018), 154–77.

²⁰ Umi Hanik, 'Pluralisme Agama Di Indonesia', *Jurnal Pemikiran Keislaman*, 25.1 (2014) <<https://doi.org/10.33367/tribakti.v25i1.154>>.

²¹ Aesah, I.

²² Lynn Silipigni Connaway and Ronald R Powell, *Basic Research Methods for Librarians. 5th Ed, Library and Information Science Text Series* (Santa Barbara, California: Libraries Unlimited, 2010).

verses of the Qur'an are used as the object of study.²³ The data used are words, not numbers, so it can be said that the research method of interpretation is categorized in qualitative research.²⁴ Because this study's object is the verses of the Qur'an in the perspective of tafsir on the verses of cooperation in the Qur'an, the researcher tries to answer from a complete and comprehensive concept of the verses of cooperation in the Qur'an as primary data. At the same time, secondary data is used as support. And complementary primary data can be in the form of books, journals, or documentation related to this research. The steps that the author takes; (1) explore the tafsir of cooperative verses in the Qur'an from classical and modern interpretation, (2) trace the hadiths related to the interpretation of cooperative verses in the Qur'an.

D. Finding and Discussion

Based on the thematic search, the researcher found cooperation verses in the Al-Quran inventory and interpretation of the verses cooperation in the Qur'an. To facilitate the discussion of the cooperation verses, they will be presented in tabular form as follows;

No.	Letter name (letter to-)	No paragraph	Position
1	QS Al-Baqarah (2)	85	Madaniyah
5	QS. al-Baqarah (2)	188	Madaniyah
2	QS. Al A'raf (7)	65	Makkiyah
3	QS. Al-Anfal (8)	73	Madaniyah
4	QS. Al-Anfal (8)	72	Madaniyah
6	QS. al-Hujurat (49)	10	Madaniyah
7	QS. al-Hujurat (49)	11	Madaniyah
8	QS. al-Hujurat (49)	12	Madaniyah
9	QS. al-Hujurat (49)	13	Madaniyah
11	QS. al-Maidah (5)	2	Madaniyah
13	QS. al-Maidah (5)	32	Madaniyah
10	QS. al-Maidah (5)	48	Madaniyah
12	QS. al-Maidah (5)	80	Madaniyah
14	QS. al-Muthaffifin (83)	1	Makkiyah
15	QS. al-Muthaffifin (83)	2	Makkiyah
16	QS. al-Muthaffifin (83)	3	Makkiyah
17	QS. An-Nisa '(4)	33	Madaniyah
18	QS. As-Saffat (37)	25	Madaniyah
19	QS. Shad (38)	23	Makkiyah
20	QS. Taubah (9)	11	Madaniyah

²³ Ma'mun Mu'min, *Metodologi Ilmu Tafsir* (Yogyakarta: Idea Press, 2016).

²⁴ Aldomi Putra, 'Metodologi Tafsir', *Jurnal Ulunnuha*, 7.1 (2018), 41–66.

21	QS. al-Haqqah (69)	6	Makkiyah
22	QS. al-Haqqah (69)	7	Makkiyah

Table 1 Tracing the verses of cooperation in the Qur'an

Based on the table above, it is known that the 22 verses of the Qur'an consist of 11 chapters; namely, there are two verses in QS Al-Baqarah, QS. Al A'raf in the amount of 1 verse, QS. Al-Anfal several two verses, QS. al-Hujurat in the amount of 4 verses, QS. al-Maidah in the amount of 4 verses, QS. al-Muthaffifin in the amount of 3 verses, QS. An-Nisa 'in the amount of 1 verse, QS. As-Saffat in the amount of 1 verse, QS. Shad several one verses, QS. Taubah the number of 1 verse, and QS. al-Haqqah in the amount of 2 verses.

Based on the table above, 22 verses of the Al Qur'an are divided into two categories, 15 verses domiciled in Madaniyah and seven verses domiciled in Makkiyah. Fifteen verses domiciled in Madaniyah contained in verse QS Al-Baqarah (2); 85, QS. al-Baqarah (2); 188, QS. Al-Anfal (8); 73, QS. Al-Anfal (8); 72, QS. al-Hujurat (49); 10, QS. al-Hujurat (49); 11, QS. al-Hujurat (49); 12, QS. al-Hujurat (49); 13, QS. al-Maidah (5); 2, QS. al-Maidah (5); 32, QS. al-Maidah (5); 48, QS. al-Maidah (5); 80, QS. An-Nisa '(4); 33, QS. As-Saffat (37); 25, QS. Taubah (9); 11. Meanwhile, seven verses located in Makkiyah have contained in verse QS. Al A'raf (7); 65, QS. al-Muthaffifin (83); 1, QS. al-Muthaffifin (83); 2, QS. al-Muthaffifin (83); 3, QS. Shad (38); 23, QS. al-Haqqah (69); 6, and QS. al-Haqqah (69); 7.

To strengthen the discussion of the maudhui study, here are some hadiths related to collaborative verse interpretation. Based on the search using the encyclopedia of 9 hadith books and other books related to the hadiths related to the interpretation of cooperative verses in the Qur'an. In this study, the author used the encyclopedia of 9 hadith books and other books to inventory the hadiths related to the cooperation verses. The author uses the hadith "takhrij" with the help of a web-based application <http://www.infotbi.com/hadis9/> in the theme's relevance.

	Name of the Book	amount	Hadith number
	Saheeh Muslim	2 traditions	2704, 2705
	Sahih Bukhari	1 hadith	2124, 2811
	Sunan Nasai	2 traditions	3867, 3871

Table 2 Hadiths and Atsar relating to the Verse of Cooperation

The meaning of Sahih Bukhari 2811 "Has told us Yahya has told us Waki 'from Syu'bah from Sa'id bin Abi Burdah from his father from his grandfather that the Prophet Sallallahu'alaihiwasallam sent Mu'adz and Abu Musa to the land of Yemen and he advised: "Make it easy (business) and don't make it difficult. Give good news and don't make people run away (not interested) and work together with both of you and don't fight".

The path of narration of the above hadith comes from; (1) Yahya bin Ja'far bin A'yan came from among the old Tabi'ul Atba ', Kuniyah with the name Abu Zakariya, the country he lived in Bukhara and died in 243 AH, (2) Waki' bin Al Jarrah bin Malih came from the common tabi'in circle, Kuniyah with the name Abu Sufyan, the country when he lived in Kufa and died in 196 H, (3) Syu'bah bin Al Hajjaj bin Al Warad came from the Tabi 'circle ut Tabi'in among the elderly, kuniyah with the name Abu Bistham, the country during his lifetime was in Basrah and died in 160 AH, (4) Sa'id bin Abi Bardah 'Amir vbin Abi Musa came from the ordinary Tabi'in community, the country during his life in Kufa and died in 138 AH, (5) Amir bin 'Abdullah bin Qais came from among the Tabi'in the middle class, kuniyah with the name Abu Burdah, the country when he lived in Kufa and died in 104 AH, and (6) Abdullah bin Qais bin Sulaim bin Hadldlor came from among friends, Kuniyah with the name Abu Musa, the country when he lived was in Kufa and died in 50 H.

The meaning of Sunan Nasai 3867 "Having told us 'Amru bin Zurarah has told us Isma'il has told us Ibn' Aun, he said; Muhammad once said; "My land is like Mudharabah assets (trade cooperation by giving shares of assets or services), what is appropriate for mudharabah assets is suitable for my land and what is not suitable for mudharabah assets is also not suitable for my land. So he thinks it is okay if he gives up his land to a plowman to be carried out by the plowman himself, his children, and the people who help him and his cows, the plowman does not pay anything at all, and the financing is all from the landowner".

The path of narration of the above hadith comes from; (1) Amru bin Zurarah bin Waqid, Al Kilabiy An Naysaburiy, kuniyah with the name Abu Muhammad, came from among the old Tabi'ul Atba ', the country when he lived in Himsh and died in 238 AH, (2) Isma 'il bin Ibrahim bin Muqsim came from among the middle-class Tabi'ut Tabi'in, kuniyah with the name Abu Bisyr, the country when he lived was in Basra and died in 193 H, (3) Abdullah bin' Aun bin Arthaban came from among the Tabi 'in (did not see Sahabat), Kuniyah with the name Abu' Aun, the country during which Basra was alive and died in 150 AH, (4) Muhammad bin Sirin, Maula Anas bin Malik came from among the middle-class Tabi'in, Kuniyah with the name Abu Bakr, the country during his lifetime was in Basra and died in 110 AH.

The meaning of Sunan Nasai 3871 "Having told us Ali ibn Hujr had told us the Shariq from Abu Ishaq from Abdur Rahman bin Al Aswad, he said; "Two

of my uncles were farming by getting a third and a quarter, and my father worked with them both, Alqamah and Al Aswad knew about it, but they did not deny it."

The hadith above has two routes of narration of hadith. The first of these traditions come from (1) Ali bin Hajar bin Iyas came from Tabi'ut Tabi'in, Kuniyah with Abu Al Hasan, the country when he lived in Baghdad and died. In 244 AH, (2) Syarik bin 'Abdullah bin Abi Sharik came from among the middle circles of Tabi'ut Tabi'in, Kuniyah with the name Abu' Abdullah, the country during his life was in Kufa and died in 177 AH, (3) Amru bin 'Abdullah bin' Ubaid came from among the Tabi'in among the middle class, Kuniyah with the name Abu Ishaq, the country when he lived in Kufa and died in 128 AH, (4) Abdur Rahman bin Al Aswad bin Zaid bin Qais came from among the Tabi' among the middle class, Kuniyah with the name Abu Hafsh, The country during his life was in Kufa and died in 99 AH, (5) Alqamah bin Qays bin 'Abdullah bin Malik bin' Alqamah came from among the old Tabi'in, Kuniyah with the name Abu Syabul, the country during his lifetime was in Kufa and died in the year 62 H.

While the second line of narration originates from (1) Ali bin Hajar bin Iyas came from the common circle of Tabi'ut Tabi'in, Kuniyah with the name Abu Al Hasan, the country during his lifetime was Baghdad and died in 244 AH, (2) Syarik bin 'Abdullah bin Abi Sharik came from among the middle-class Tabi'ut Tabi'in, Kuniyah with the name Abu' Abdullah, the country during his life was Kufah and died in 177 AH, (3) Amru bin 'Abdullah bin' Ubaid came from among the Tabi' in the middle class, Kuniyah with the name Abu Ishaq, the country when he lived in Kufa and died in 128 AH, (4) Abdur Rahman bin Al Aswad bin Zaid bin Qais came from among the middle-class Tabi'in, Kuniyah with the name Abu Hafsh, The country when he lived was in Kufa and died in 99 AH, (5) Al Aswad bin Yazid bin Qais came from among the old Tabi'in, Kuniyah with the name Abu 'Amru, the country during his life was in Kufa and died in 75 H.

The two narrations of the hadiths above differ from the hadith line 1 in Alqamah bin Qays bin 'Abdullah bin Malik bin' Alqamah and the second line of sanad at Al Aswad bin Yazid bin Qais. On line 1 sanad, some scholars commented on Alqamah bin Qays bin 'Abdullah bin Malik bin' Alqamah, such as Yahya bin Ma'in commented on Tsiqah and Ibn Hajar also commented on tsiqah tsabat. While on the 2nd sanad route, several scholars commented on Al Aswad bin Yazid bin Qais including; Ahmad bin Hambal gave Tsiqah comments, Yahya bin Ma'in gave Tsiqah comments, Ibn Sa'd gave Tsiqah comments, Ibn Hibban gave comments as mentioned in 'ats tsiqaat, Ibn Hajar Al Atsqalani gave comments "tsiqah, faqih."

As the inventory of verses in the study of the thematic interpretation that there are three categories of the verses of cooperation. There were three fundamental concepts of cooperation in the Qur'an as mentioned, namely; ukhuwah Islamiyah-based cooperation (cooperation among Muslims), ukhuwah wathaniyah-based cooperation (cooperation among citizens), and cooperation based ukhuwah basyariah (cooperation between humans).

1. *Ukhuwah Islamiyah based cooperation*

The search verses of cooperation are grouped into the cooperation verses based on ukhuwah Islamiyah. For example, cooperation among Muslims is found in the verses of QS. Al-Taubah (9:11) and QS. Al-Hujurat (49: 10).

QS. Al-Hujurat (49: 10), show bellow as:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Meaning: "The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy." QS. al-Hujurat (49: 10)

Based on the interpretation of the above cooperation verse in verse QS. al-Hujurat (49: 10) from tafsir Jalalain and tafsir al Misbah can be understood that a form of cooperation can be interpreted as a brotherhood among believers or Muslims bound by Allah through a strong bond as a bond of brotherhood between Muslims as long as the Muslims located in the Western and the East of the earth believe in Allah SWT. He believes in His angels, His books, His messengers, and the Day of Judgment, and believes in "qada" and "qadar," both likes and dislikes related to the good and bad things that happened to him. Allah, all of the mighty, commands those who believe to be obedient and fulfill their rights and obligations as believers. If these believers have fulfilled other believers' rights and have devoted themselves to Allah, then, as said at the end of the verse will be blessed. When someone has attained and received grace, he will benefit from the world and the hereafter. This verse also shows that if believers do not fulfill other believers' groups, it is a barrier to mercy.

The verse above shows that this is a bond that Allah binds between the believers, namely if there is a person both in the East and in the West of the earth if he believes in Allah, His angels, His books, His messengers, and the day Finally and believes in the qadar of good and bad, then he is his brother, where this wants to be given something he likes as he likes to get it and does not like bad things to happen to him as he does not like to get it. Therefore, the Prophet sallallahu 'alaihi wa sallam was ordered to exercise the right of faith. Allah Subhaanahu wa Ta'aala commanded to be pious in general and explained the results of fulfilling the rights of believers and fearing Allah, namely getting mercy as He said at the end of the verse. When grace has been achieved, the goodness of this world and the hereafter will be achieved. This verse also shows that not fulfilling the rights of the believers is a big barrier to getting mercy.

2. *National ukhuwah based cooperation*

The verses of cooperation based on national ukhuwah are found in QS. Al A'raf (7: 65), QS. al-Haqqah (69: 6-7), QS. Shad (38: 23), QS. al-Maidah (5: 48), and QS. al-Hujurat (49: 13).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may 'get to' know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware." QS. Al-Hujurat (49: 13)

Based on interpretation from tafsir Jalalain and tafsir al Misbah above, it can be understood that Allah all of the mighty shows that he has created the Children of Adam and Eve. They are scattered in various areas spread out from various islands, which have nationalities and tribes. If traced both, both men and women return to Prophet Adam and mother Eve. Those separated become tribes and ethnicities to get to know each other, help each other help, and inherit each other's kinship rights. Among those considered the most fearful of Allah are leaving all the restrictions, not those who have many relatives from their people or their lineage.

The verse above states the origin of man by showing human equality. Allah created the Children of Adam from one origin and one kind. They are all male and female, and if you seek, then the end comes back to Adam and Eveâ. Allah spread from them many men and women and separated them and made them into nations and tribes so that they might know each other to help each other, help each other, respect each other, and fulfill the rights of relatives. The word "ta'arafu" comes from the word "Arafa," which means to know each other. The word used in this verse implies reciprocity; thus, it means getting to know each other. Recognition of one party to another, the more opportunities for mutual benefit are opened. The verse above needs to know each other. Knowing fellow human beings is needed to take lessons and experiences to increase devotion to Allah SWT, which impacts the peace and prosperity of worldly life and the happiness of the hereafter.²⁵

However, the noblest of them are those who are the most pious, that is, those who are most obedient to Allah and far from immorality, are not the most honorable of them and their people and are not the most honorable. Therefore, do not be proud of each other because of the high lineage. Even what you can be proud of is piety. Allah knows which of those who practice righteousness to Allah both physically and mentally and those who are only outwardly fearful of Allah so that Allah repays each one with a proper recompense. Therefore, it is not appropriate for someone to be proud and feel superior to others, not only between one nation, ethnicity, or skin color but also between genders.

²⁵ S, Muslimah, and Riadi.

3. *Ukhuwah basyariah based cooperation*

The verses of cooperation based on Ukhuwah basyariah are in the verse of QS. al-Baqarah (2: 188), QS. al-Muthaffifin (48: 1-3), (QS. Al-Maidah [5]: 2), and QS. al-Hujurat (49: 11).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: "O believers! Do not let some 'men' ridicule others, they may be better than them, nor let 'some' women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the 'true' wrongdoers." QS. al-Hujurat (49: 11)

Based on the interpretation of Jalalain and Al Misbah tafsir above, it can be understood that Between one Muslim and another Muslim, that is, some of these Muslims should not make fun of other Muslims, either in the form of deeds or words that show a form of insult. In Islam, it is forbidden because making fun of other Muslims is self-pride with himself. It could be that people who are processed are better than those who make fun of it. This mocking act comes from a disgraceful heart to not reject another Muslim brother if he has a good heart.

This verse also explains the rights of the believers to one another, namely that some of them should not make fun of, either with words or actions that show contempt for a Muslim, because that is haram, and shows that people who make fun of them feel proud of themselves. Even though Himself is made fun of, He is better than the one making fun of him. That is because making fun does not happen except with a heart full of bad morals. That's why the Prophet sallallaahu 'alaihi wa sallam said, "It is enough for a person to have committed a crime if he insults his Muslim brother."

Please don't blame yourself, and it means criticizing your fellow believers because believers are like one body. Criticizing can be with words and can be with actions. Both are haram and threatened with hell as Allah says, "Wailul likulli humazatil lumazah." Tirmidhi narrated with a chain that reached Abu Jabirah bin Adh Dhahhak he said, "There is one of us who has two or three names, then he is called by some of it, so it seems he does not like it, so this verse came down, "And do not call each other bad titles."

This means that one of you should not criticize his brother and call him a bad title, which the person who is called does not like to be called by him. As for the title that is not blameworthy, it is not included in this verse. A bad call is a

title that is not liked by people who are called, such as a call to people who already believe, with the call, "O wicked, O infidels, and so on. This is what a servant must do, namely, repent to Allah and get out of his brother's rights, namely by asking to be made lawful or asking for forgiveness, praising him after criticizing him. This verse explains two groups of people: those who do wrong to themselves and those who repent.

Likewise, a Muslim is forbidden to criticize himself, which means that between one believer and another believer is likened to one body. For that, a Muslim should not criticize his brother by giving a bad name as the person who is offered. Examples of bad names that people do not like are giving titles or nicknames with wicked, infidel, etc. Therefore, if a Muslim has given titles or made fun of other Muslim brothers, he should repent to Allah and apologize to those in his pants.

In practice, *ukhuwah basyariyah* can be categorized into various forms of cooperation, including cooperation in the political, economic, cultural, and social fields. At the level of cooperation in the political field, as a country, even though it is not an Islamic state but a Pancasila state, Indonesia can hold world peace. The distribution of power as a counterweight to the government can be done by having religious representation in village governance administration.²⁶ Communities outside of Muslims, a multicultural form of cooperation, can be carried out in various cultures, religions, and economies. Then it can also work together in the political field. In Muslim minority areas, there is a division of power. For example, the governor is Muslim, while the chairman of the DPRD is non-Muslim.

Unwritten, certain regions have Muslim governors/regents, the chairman of the DPRD is non-Muslim. Because religion has three essential characteristics: (1) absolute truth in religious doctrine, (2) it wants to develop. Therefore, all religions want to add and recruit members. For example, when faced with regulations, an agreement on a joint decree (SKB) of 3 ministers: not to spread religion to adherents who already have a religion, and (3) to form a community. Besides religion, the glue of society is language, ethnicity, ethnicity, and region. They are all reinforcements that make up the strength of a community.

Economic cooperation can also be carried out between religions. For example, if a Muslim buys something from a non-Muslim seller, the Indonesian government applies a state forest loan to a non-Muslim country. According to Aesah, cooperation is not just a religious discourse but can be implemented in political and economic cooperation.²⁷

Followers of religions can carry out cultural cooperation. For example, in Islam, there is a culture of *hadrah* art. The art is then displayed in cultural performances abroad. It does not mean that those who enjoy these cultural

²⁶ Katon Galih Setyawan and Kusnul Khotimah, 'Politik Akomodatif Dalam Masyarakat Multi Agama', *The Journal of Society and Media*, 3.1 (2019), 1–16.

²⁷ Aesah, I.

performances are only Muslims but can also enjoy all non-Muslims. The need for intercultural communication includes people from different backgrounds so that it can reduce potential conflicts.²⁸ In a multicultural context, it is not enough to interpret as understanding many cultures. Still, multiculturalism is a perspective, policies, ideas, and actions taken by a state entity, plural in ethnicity, culture, religion, etc.²⁹ On the other hand, it is precisely the existence of diverse social and cultural differences that can be consistently applied to cultural differences.³⁰

Social cooperation between religions can be carried out by helping each other in case of a natural disaster. Different community backgrounds help with natural disasters. The tsunami in Aceh, too, from various communities, various religious backgrounds helped the tsunami in Aceh. Religious tolerance in Islam and the paradigm of freedom are related to the doctrine of human equality. This equality can build friendship and brotherhood between religious believers in social life based on humanity to realize social order and mutual benefit. The realization of harmony between religions and cooperation between religions should be based on universal factors, namely humanity's universal factor based on religious views.³¹

In the context of Islamic education, inter-religious cooperation in the field of education is following the principles of providing education as regulated in the national education system law Article 4 paragraph 1 "Education is carried out in a democratic, fair and non-discriminatory manner by upholding human rights, religious values, cultural values, and national pluralism" is the legal umbrella in the hours of diversity in the educational environment unit. If education is a miniature of society, the pattern of diversity in schools is a necessity. Interaction between students and students must go well, and it is a loss if the school does not include values diversity in the interaction. It is a loss for a school if it does not include the values of diversity in the patterns of interaction between its students. Students must be trained with the turbulence of diversity. Later, students during society will easily adapt to diversity more complex ones will be easier to adapt.

In practice, providing education is not accompanied by good operational guidelines, whether at the central government level, local government, or school level. For example, policy-making guidelines at the school level mean teaching or school culture. As a result, lack of socialization of good policies and policies that tend to be discriminatory at the school level to reduce diversity remains intact potentially. For this reason, good practice in schools is so broad and complex that in practice, schools must ensure that the rules as guardians of regulations are positioned to be maintained and must be in sync with subsequent regulations.

²⁸ Jouke J Lasut, 'Kerukunan Antar Agama Dan Budaya Di Kota Manado', *JURNAL LOGOS SPECTRUM*, 3, 2010, 44–61.

²⁹ Banks and Banks, p. 3.

³⁰ Agus Pahrudin, Syafrimen, and Heru Juabdin Sada, *Pendidikan Agama Islam Multikultural Perjumpaan Berbagai Etnis Dan Budaya* (Lampung Selatan: Pustaka Ali Imron, 2017), p. 8.

³¹ Hamidah, 'Kajian Terhadap Pluralisme Agama Dan Kerjasama Kemanusiaan', *Al-Ukhuwah Al-Ijtima'iyah Wa Al-Insaniyah*, 21.2 (2012), 321–41.

E. Conclusion

Based on the problems and discussion above, this study concludes as follows:

The cooperation verses contained in the Qur'an are 15 verses with the Madaniyah status and seven verses with the Makiyah status. Sahih Muslim's hadiths related to cooperation verses using the takhrij method are found in Sahih Muslims. There are two hadiths in numbers 2704 and 2705, and Sahih Bukhari has one hadith in numbers 2124 and 2811; Sunan Nasai has two traditions in numbers 3867 and 3871. Based on the transmission line, the hadith is agreed to be a valid hadith even though in the sentence there are differences, but in meaning, it has the same substance.

The verses of cooperation in the Qur'an can be grouped into 3 things, namely those related to (1) Cooperation based on Islamic ukhuwah found in the Alqur'an QS. al-Hujurat (49: 10) and QS. al-Taubah (9:11), (2) Cooperation based on ukhuwah wathaniyah or QS nationality. Hud (7: 65), QS. al-Haqqah (69: 6-7), QS. Shad (38: 23), QS. al-Maidah (5: 48), and (3) Cooperation based on Ukhuwah basyariah, human or human based is found in QS. al-Hujurat (49: 10), QS. al-Hujurat (49: 11), QS. al-Baqarah (2: 188), and QS. al-Muthaffifin (48: 1-3). Cooperation based on ukhuwah basyariah in a multicultural context can be carried out in the political, economic, cultural and social fields.

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